

AMONG INDIA'S STUDENTS



ROBERT P. WILDER

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Among India's students

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BY

Robert P. Wilder, M. A.

"In Him was life; and the life was the light of men."



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Preface

To the student, India represents a wealth of philology and a maze of philosophical systems.

To the statesman, India is a nerve centre of the world. "The true fulcrum of Asiatic dominion," says Lord Curzon, the Viceroy of India, "seems to me to increasingly lie in the Empire of Hindustan. The independence of Afghanistan, the continued national existence of Persia, the maintenance of Turkish rule in Bagdad are one and all dependent upon Calcutta. Nay, the radiating circle of her influence overlaps the adjoining continent and affects alike the fate of the Bosphorus and the destinies of Egypt."

To the statistician, India means one-fifth of the inhabitants of the globe, for the Bombay Presidency has the population of Spain, Holland and Norway; the entire population of Brazil can be accommodated in the Central Provinces; the Madras Presidency and its native states have within them more people than there are in Great Britain and Ireland; the inhabitants of Sindh and the Punjab equal those of Austria; the population of the German Empire can be placed in the North-west Provinces and Oudh; and Bengal has within it as many people as there are in the United States of America.

To the ethnologist, India means thirteen races, from the Aryo-Indic to the Dravidian, speaking ninety languages and dialects and divided into eight religions.

But to the Christian, India is the court guarded by "the strong man fully armed." It is the

place of opportunity, since it is under a Christian government which guarantees rights of residence, freedom of speech and protection from violence. It is also the place of responsibility because it is in the state of transition and will adopt western civilization without western Christianity unless the Church of Christ move forward more rapidly.

We have been urged for several months to publish this little book as a testimony to the importance and difficulty of reaching India's educated classes who are the ones best able to help or hinder the evangelization of that great Empire ; and as an evidence of the necessity of employing personal interviews to win them to Christ.

We believe that this volume will show that the worker among these students does not need to attempt to settle the metaphysical difficulties of these young men, but can accomplish the most by a simple and direct presentation of the life and teachings of Jesus.

We hope that the pages which follow will elicit more thoughtful and persevering prayer for India's educated classes, who will not receive the Gospel unless 'the Lord open their hearts to give heed unto the things spoken.'

R. P. W.

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New York City.

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Among India's Students

I

THE STUDENT FIELD

THERE are 30,000 students in colleges which grant the degree of Bachelor of Arts, or some other professional degree, and 70,000 in the two upper classes in the high schools. The number is increasing. During the ten years from 1873 to 1883, 23,472 passed the entrance examinations and 2,391 obtained the B. A. degree, and from 1881 to 1891, 41,467 passed the entrance examinations and 7,159 obtained the B. A. degree. It is estimated that there are now at least 3,000,000 English-speaking natives in India.

India has five universities, modelled after the University of London. These universities are merely examining bodies and though not themselves places of instruction, determine in a high degree the courses of study in the colleges. The largest of these universities is in Calcutta, the capital of the Empire, where there are twenty-four colleges and seventy-four high schools. This university examines over 10,000 students annually. To the number of actual students in Calcutta should be added at least 30,000 more who have been students; many of whom are now employed in Government offices or in business. Next to Calcutta in the order of importance as an educational centre stands Madras, then Bombay, Lahore, and Allahabad. In addition to these

university centres there are many cities containing colleges of a high grade such as Delhi, Agra, Lucknow, Poona, Nagpur, Bangalore, et al.

1. Influence of Students upon the National Life.—We doubt if in any other country in the world the educated classes wield a mightier influence over the masses than in India. First, because the majority of the students belong to the higher castes who would be influential even if illiterate. In South India out of a total of 3,366 students in Arts Colleges, 2,325 are Brahmans. Out of 667 graduates in law, 495 are Brahmans. In professional colleges, out of 984 students, 680 are Brahmans. There are four times as many Brahman as non-Brahman graduates from the Madras University, though the Brahman population is not one-fifth the entire population. Secondly, these Brahman students are taught western science and philosophy; hence they exert a powerful influence upon the masses of whom only one in nineteen can read or write. Thus educated Brahmans possess the aristocracy of birth and the aristocracy of learning. They occupy government positions. They know the language and literature of India's rulers. They are the recognized leaders. If these men are Theists, Intuitionists, Transcendentalists, Agnostics, and Theosophists, what can we expect of their followers?

2. Their Moral and Religious Condition.—In considering this subject our thoughts shall be centred upon the Hindus, since of the students in colleges only seven per cent. are Mohammedans. It should, however, be stated that in the Punjab, Mohammedans have advanced in education more rapidly than Hindus. But regarding India as a whole, the large majority of the students are Hindus. An educator in Western India dwelt in glowing terms upon the rapid progress of education. In 1852 there was only one school in

his city of 44,000 inhabitants. There are now several high schools and a college in the city, also hundreds of schools in that district. After congratulating him upon the intellectual progress of his people, I asked about the moral condition of the educated youth. With downcast face he replied: "Sad, very sad. They have lost faith in Hinduism, and they have lost respect for their parents and teachers." Recently there appeared in the Indian *Mirror* a series of articles in which the students of India were compared with those of Great Britain. The following passage will show what a Hindu thinks upon this subject: "Undisciplined, pert, given to levity and ribald conversation, irreverent, irrepressible, self-assertive, our present-day students are certainly not what they should be, nor are they the future hope of the country. Honest folk positively dread to send their boys to public schools for fear of the contamination, physical and moral, to which the lads will be exposed. . . . The blame for what we see should be laid to the account less of the students than of their parents or preceptors. . . . Passing an university examination seems to be the aim and end of all our regard for our boys. . . . It is the healthy home influences, and the education he has received in the public schools and colleges that has built up the Englishman's proud and uncompromising character. From early youth he has been taught to believe in the national religion, in the greatness of his country, in its laws and institutions; but, above all, he has been taught to believe in his own capacity for infinite development."

Religiously the educated classes fall into three broad divisions:

First, The majority are indifferent. This indifference is due to distrust of all religions because they have learned to distrust Hinduism; or to ig-

norance of the Christian faith; or to lack of time for investigating the claims of the various religions. Many are at heart far away from the faith of their fathers, yet they cling to Hinduism as a social system, even though religiously it has no command over their reason or conscience. These are adrift on the sea of agnosticism.

Secondly, Those who are hostile to Christianity. This hostility is due in many cases to a false patriotism, in others to pride. It is humiliating to abandon so ancient a religion for one that they regard as modern, and as the religion of their conquerors. These men try to lead India back to the Vedic faith. We find them attempting to start a medical school according to the old Hindu Vaidya shastras, and to give medical degrees, such as the "Vaidya" and "Vaidya Raj." They try to foster a superstitious regard for the old Indian Rishis, and are zealous in upholding Hindu festivals. They also defend idolatry. An honorable LL. B. of the University of Bombay recently published the following in a leading paper: "We are not one of those who view image worship as a gross superstition, and who want to sweep idolatry from off the face of this country. . . . Idolatry is the principal form of worship which can be followed by the generality of the people, and it is simply madness to say that there is something immoral or absurd in worshipping an image of clay." These men oppose not only religious reform, they are equally bitter against social reform. Their opposition is due in many cases to partial, or distorted views of Christianity. In government, Hindu, and Mohammedan colleges they have no opportunity to learn what Christianity really is, and the lives of most Europeans do not commend the gospel to them. The opposition is also due to the impetus given recently in western lands to the study of

Hinduism. They interpret this to imply that European savants believe in the religious excellence of the Hindu shastras.

Thirdly, 'The seekers after truth. This is the smallest class. These men are musing over their own needs and India's degradation. Some try pilgrimages and penances. Some seek satisfaction from Vedic and Philosophic literature. Some join the Reform movements such as the Brahmo Somaj and the Prathana Somaj. They advocate social as well as religious reform. At the National Social Conference in Calcutta, one said, "The shastras are very good in their way, but we are now in the nineteenth century. As the age has changed, we should keep pace with the times." Another remarked, "They must rise above prejudice, and cast aside fetters placed on them by the Brahman legislators of old." They protest against such Hindu marriage scandals as men of sixty marrying girls of nine and ten years old. They revolt against priestly chicanery. One writes, "What is the standard of character one expects in a priest? None, absolutely none. So far from the priests having to mend our lives, we have to mend them first, or to end them." One of this class had thrown away his sacred thread, and wandered without a religion for four years. When I first knew him, he was living with a Brahmo, but he gave up the Brahmo Somaj, and was drifting away from Hinduism and Brahmoism; but he was willing to read the Bible and to attend church. Many of these seekers would find the Saviour, if the truth were presented to them fully, constantly, and in the power of the Spirit. But unfortunately there are as yet very few Christian evangelists devoting their entire time to this class. The teaching they receive in government and Hindu colleges, and the books they read in the bazaars and in the lodging-

houses, shake their faith and sear their consciences. Since they know English, all the infidel and immoral literature of Europe and America is accessible to them. Some of these seekers place Christ on the same platform as Krishna. Others regard Jesus as superior to all teachers and incarnations but not as divine. Some are convinced of His divinity, but conceal their convictions through fear of consequences, since they know that a public confession of Christ by baptism means loss of position, property and relatives.

Some are baptized. In the Bombay Presidency there are twenty-one colleges and professional schools. Of these only one is under Protestant Christian control. Of the 186 professors in these institutions, only forty-four are Christians. A yet more significant fact is that of the 3,189 students only thirty-five are Protestant Christians. In nineteen of these institutions there is no Christian work done. One of the two remaining is Roman Catholic. In seventy-six High Schools of the Presidency there are 6,394 scholars in the two upper classes. Of these only eighty-five are Christians.

II

HINDUISM

WHAT is Hinduism? A Brahman attempted to give me a definition, but before he completed his statement another Brahman contradicted him. It is easier to state what Hinduism is not than what it is. It is the residuum left after eliminating Sikhism, Jainism, Islamism, and other religions of India. Its main characteristics are the recognition of caste and the authority of the Brahman priesthood. It includes a quasi-monotheism, pantheism, polytheism, polydemonism, and atheism. An authority on India, Sir Alfred Lyall, has said: "The Hindu religion is a religious chaos. It is like a troubled sea without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."

1. Its Antiquity. Two thousand years ago, India had a civilization of a high order. The Rig Veda is said to date from near the time of Moses. Hinduism has grown through thousands of years into the habits and customs of the people; and in India custom is king.

2. Its Elasticity. A Hindu may believe anything or nothing, provided he conforms to the rules of caste, and venerates the Brahmans. "Jathey bhava thathey deva"— "Where your faith is, there is God," is his cry. Like a rubber ball, Hinduism receives all impressions, and soon reverts to its former shape. M. Barth's statement is just: "Among all the kindred conceptions that we meet with, there is not another which has shown itself so vigorous, so flexible, so apt as this to assume the most diverse forms and

so dexterous in reconciling all extremes, from the most refined idealism to the grossest idolatry; none has succeeded so well in repairing its losses; no one has possessed in such a high degree the power of producing and reproducing new sects, even great religions; and of resisting by perpetual regeneration in this way from itself all the causes that might destroy it, at once those due to internal waste, and those due to external opposition." Compromise is its cry, and it compromises by including all rivals within itself. It could absorb Christianity if Christians would consent to form a subcaste by themselves and pay homage to the Brahmans.

3. Its Solidity. Five hundred years before Christ a mighty upheaval occurred in the silent waters of Hinduism and the island of Buddhism was the result. For centuries the religion of Sakya-Muni was powerful in India. Political prestige and a popular ethical code were on its side. But steadily Hinduism undermined it until Buddhism crumbled away and disappeared from India. Where it once towered aloft we see nothing save the stagnant waters of Hinduism. There are only 300,000 Buddhists in all India. Later Mohammedanism overran India, but Hinduism has checked it by the sheer force of inertia. All-conquering Islam is practically effete in India. The power of Hinduism is seen in the caste system among many Mohammedans. Often where Hinduism and Islam exist in numerical equality side by side, the Brahman officiates at all family ceremonial and "the convert to Mohammedanism observes the feasts of both religions and the fasts of neither." This Goliath of Hinduism has successfully defied both Buddhism and Mohammedanism—two of the greatest missionary religions of the world. To-day it defies the armies of the living God.

4. Its Fruits.

(1) The Intellectual Fruits. Is not Hinduism unreasonable, since it includes within it pantheism, polytheism, and atheism? Pantheism denies the personality of God and the responsibility of man. The doctrine of Maya deprives human thought of all validity. "We can neither know that absolute One while compassed with mind, nor seek after it." The Vedanta says of the Absolute, "From whom words turn back together with the mind not reaching him." "The eye goes not thither, nor speech, nor mind. Not this. Not this." Polytheism also is unreasonable. How can a thinking man believe that the world is governed by many gods presiding over different parts of nature, and fighting against each other? How can he place confidence in a religion which has a pantheon consisting of 330,000,000 idols and idol symbols? Daily he hears bells rung to arouse the deity from its slumbers, and he sees the inanimate god bathed and fed. He also witnesses the worship of animate things such as serpents, monkeys, cows, and elephants. "Should we believe or think?" said a Brahman to me. The question was pertinent in view of the unreasonableness of Hinduism. Have the masses been immersed in ignorance in order that they may blindly believe and not think? One may not teach a Sudra, "for he who tells him the law or enjoins upon him observances, he indeed together with that Sudra sinks into the darkness of the hell called *asamvrat* (unbounded)." So say the Hindu "divine" laws. What then is the mental condition of India's millions? Only one in nineteen can read or write. Of the 140,500,000 women only 543,495 are classed as literate. Even the languages of India feel the effects of Hinduism. One of the leading vernaculars has no word for person, no one word for chastity, as

applied to men, and no adequate word for conscience.

(2) The Physical Fruits of Hinduism. The poverty of the people is due largely to astrological superstition. The declaration of certain days as unlucky interferes with business enterprise. Caste also has crippled commercial progress. The Hindu law says, "An accumulation of wealth should not be made by a Sudra, even if he is able to do so." "A Brahman may take possession of the goods of a Sudra with perfect peace of mind, for, since nothing at all belongs to this Sudra as his own, he is one whose property may be taken away by his master." But British law has made Hindu law a dead letter; and such effects of Hinduism as human sacrifice, infanticide and suttee are no longer allowed by the British government. We should not forget however that within a period of four months in the year 1824, 115 widows were burned alive in the neighborhood of Calcutta. Previous to 1837, about 150 human sacrifices were annually offered in Goomsur. Villages near the city of my birth were scoured by the emissaries of the Hindu queen to seize girls to be offered as sacrifices on the altars of the goddess Kali. In Kattiawar and Kutch, 3,000 girl babies were murdered yearly. To-day we see the sad effects of the system as we study the condition of the 22,657,429 widows—13,878 of whom are said to be under four years of age; and also as we consider the death rate which is nearly double that of England. Periodic famines and the fevers and the density of the population are not the only causes to make the average duration of life only twenty-four years in India, against nearly forty-four in England. Twenty-six per cent. of the children die before they reach the age of one year. In England only 15.6 is the rule. Caste feeling leads the people to pro-

test against sanitary measures and segregation hospitals. Much of the mortality in plague and famine districts is due to caste, which is the keystone to the arch of Hinduism. Rajah Sir Madava Row has well said: "There is no community on the face of the earth which suffers less from political evils and more from self-inflicted, or self-accepted, or self-created, and therefore avoidable evils than the Hindu community."

(3) The Moral Effects of Hinduism. "A religion which does not inspire its followers with a love of justice and devotion to truth is even worse than no religion; and therefore purification of religion is necessary." These are the words of a prominent Brahman in Western India. We gladly admit that there are gems of truth and beauty in some of the sacred books of India. But we are not considering isolated truths in Hindu philosophy and poetry, but Hinduism as it exists to-day. Leading Hindus tell us, "The Upanishads do not form any part of the religion of the Hindus as it is found in their everyday life. In actual practice they are either Sivaïtes, or Saktas, or Krishna worshippers. In fact, abomination worship is the main ingredient of modern Hinduism." Krishna is the most popular of the Hindu gods. His lying, thieving, and immoralities are admitted by the masses. "Yatha devah, thatha bhakta"—"As is the god so is the worshipper," is a saying commonly uttered in India. Its truth is proved by the immoralities practiced in Hindu temples. The dancing girls of Orissa memorialized the Lieutenant-Governor of Bengal "that their existence is so related to the Hindu religion that its ceremonies cannot be fully performed without them." These poor women are monuments to the moral depravity of Hinduism. The Indian Penal Code of the British government states that any public exhibition of obscenity is liable to fine and

imprisonment with the following exception: "This section does not extend to any representation . . . on or in any temple, or in any car used for the conveyance of idols, or kept or used for any religious purpose." So, according to Hinduism, that is religiously right which is morally wrong. The Hindu religion permits in its temples that which the government cannot allow in the streets.

(4) Its Spiritual Fruits. A Hindu says, "A sublime, inactive philosophy too long has had the sway over us, and we have seen the result. Any effort to renovate India through its sole agency is doomed to a certain failure." What has that philosophy accomplished? It has led men to doubt God's personality and to deny their own responsibility. Sin in India is ceremonial defilement, not moral or spiritual defilement. "God must be both good and evil," said a Brahman to me. Salvation means passing through a cycle of existences until one's identity is lost in deity. A woman's goal in life is to live so well that she may in the next life be a man. A man's ambition is to make so much merit that he may be born into a higher caste. A religion with defective ethics can have no spiritual uplift.

III

THE WORK AND THE WORKER

EXPERIENCE has demonstrated that an excellent method of reaching the student class is by means of lectures delivered both in and out of doors. On every day, or every other day, a period is set apart by each mission college for Bible instruction. In addition, other lectures are delivered in college halls and other buildings at stated intervals. A most interesting work out of doors is done in Beadon Square and in College Square, Calcutta. In the former square the Free Church of Scotland workers have labored about eighteen years; and here one may find every Sunday afternoon about 200 English-speaking men listening to the Gospel. The College Square gatherings are not so old; but the work done in this Square by the Young Men's Christian Association is a most important one, since many men from non-Christian colleges are regularly assembled. I myself employed this most practical method during the period of residence in Calcutta.

The pen is a mighty instrument in evangelization. Literature of the right kind is a powerful agency. India offers a great field for usefulness to a Christian man or woman possessing literary talent. Many tracts and papers handed me for circulation I have hidden out of sight; because they either approach the Hindu from a European standpoint, or contain incidents and illustrations which he could not possibly appreciate, owing to his education and environment. There is now pressing need for literature written by men who are in touch with the educated classes. Reprints

from Europe and America do not meet the case. It is my purpose to employ this method more than I have done hitherto, having been especially urged to prepare papers for educated Hindus.

Educated men can be reached in their homes, or in their lodging-houses. Sometimes one does not receive a hearty welcome; on other occasions he is overwhelmed with kindness.

On one occasion, I addressed twenty students in a lodging-house for an hour and a half. Their attention was splendid. Several questions were asked me in a friendly spirit. Later I was escorted to a room and seated before a table of mangoes, guavas, plantains, confectionery and soda water. I was driven at their expense to and from the lodging-house. They even paid the *gharry* fare. It was useless to remonstrate, for they would show their gratitude.

In my judgment the most important method of all in reaching students is by means of private interviews in the worker's home. There are several advantages in this method.

In the first place, quiet. In the Hindu home, or in the lodging-house, it is almost impossible to have an uninterrupted interview.

In the second place, in one's home one has no fear of spies. When Jesus said to the first two disciples, "What seek ye?" They replied, "Rabbi, where abidest thou?" "Men are coming and going; we long for the quiet and privacy of thy booth." Christ respected their reserve and invited them to his dwelling-place, and in the twilight of that wonderful evening they opened to him their hearts and he revealed to them himself as the Messiah. Nicodemus, also, it will be remembered, came to Jesus by night. Let us remember that John, Andrew and Nicodemus were men; these students are lads. How much stronger the argument for privacy for them.

The students discuss the religion of the foreigner—the religion which, if embraced, will make them outcasts. Do we not clearly see the advantages of privacy? One of my inquirers told me that he had called before, but found that I was reading with another student and did not wish to interrupt. This statement suggested the gain of taking men one at a time. Another interesting case is in point here. One day five men came to see me at the same time. We studied together the resurrection of Jesus. One of the men was foolishly argumentative. I had known him well for several months, during which time he had read with me all of St. John's Gospel with the exception of one chapter. When alone we had most earnest and helpful talks together; but when others were in the room he changed his attitude radically.

In the third place, in one's own house helps are near at hand; books of reference are within reach to meet any inquiries or difficulties.

What is required of the worker?—My experience has been limited; hence it is with some hesitation that one so young in the work offers suggestions upon this subject. The paramount importance of the theme is my excuse. The requirements are—

First, Accessibility. If the student comes two or three times and finds the worker absent, he may never come again. Set hours are not enough. Students will not always remember hours. They wish to come when they feel inclined. I began by naming hours; but later men found the doors open all day. They have come as early as 6:30 A. M. and as late as 9 P. M. Between ten and two few students ever came; but this is the time for graduates who are men of leisure. Hence it seems to be of importance that two should work together. While one is delivering a lecture, or visiting a student lodging-house, the other can

remain at home to receive visitors. Frequently I have been prevented from delivering lectures for fear lest I should miss men who seek personal interviews. For these and other reasons, since leaving Calcutta, Mr. Max Wood Moorhead of New York City has been coöperating with me.

Secondly, Time. It takes time to deal with men; for personal interviews cannot be rushed through.

Thirdly, Sympathy. It is all important that men be won and held. Formality, impatience, irritability, ridicule, or unfairness in argument are most disastrous in effect; and any one of them will defeat the end. I know, personally, an intelligent and open-hearted student who said he was alienated by some missionaries because of their unfairness in argument.

Fourthly, Knowledge,—not only of Hinduism, Mohammedanism, Brahmoism, and all phases of modern unbelief; but also, and I might add chiefly, knowledge of the Bible. Once Hebrew was of use to me when a Mohammedan *Cadi* expressed a wish to refute my arguments in the original. On handing him the Hebrew Old Testament, I discovered that he actually knew less than my little; for he did not know a word of Hebrew! I had hoped to make use of my knowledge of Sanscrit. To my surprise, few students whom I have known have even a rudimentary knowledge of their sacred language; and it is difficult to find among them a thorough Sanscrit scholar. My hand illuminated text of the Bhagavad Gita gathered dust on the shelf where it lay. Before sailing from America I made a study of Hinduism. Imagine my surprise to hear a college student say, "We cannot talk with you about Hinduism until we have studied it!"

I did not waste my precious time teaching him Hinduism; but I preached Christ. I would not

be understood as underrating the value of a careful study of Indian classics and Oriental religions. All knowledge is useful. My little knowledge of Hinduism and philosophy, I use to silence opposition. There is one line of argument which I always employ to clear away the misapprehension that Krishna is equal to Christ! If a worker knows his Bible, he will secure interviews. A student said to a missionary, "Your explanation of John i. 1-14 was satisfactory; for this reason I have decided to study the Bible with you. Many have tried to explain the meaning of that passage, but yours is the only satisfactory explanation." The one who can interpret the Scriptures most lucidly and forcibly will be most successful among these men. "The opening of God's word giveth light."

Fifthly, The Power of the Spirit. In speaking of a missionary, a Hindu student said, "He has got something. I see it in his face. I am willing to become a stone if I can get that." If we are fully saved, men will find it out. If we have full buckets, some will come and drink the water of life. A present salvation appeals to them, salvation from the *power* of sin as well as from its penalty. An old *Babu* said to me, "Christ and Krishna are the same."

I replied, "Has Krishna saved you?"

"No," he answered.

The only hope of reaching such a man is to demonstrate by our lives and language that Jesus has saved us, and is keeping us from sin.

IV

THE UNCONVINCED

DURING a period of seven and a half months I had 854 interviews in my house in Calcutta; forty-three of this number were with Christians. Men from the following colleges called to see me: the General Assembly of Scotland's Institution, the Free Church of Scotland's Institution, the London Mission College, the City College (Brahmo), the Presidency College (Government), the Ripon College (Hindu), the Metropolitan Institution (Hindu), St. Xavier's College (Roman Catholic); I also had visitors from four schools. In a single day I met in my study men from seven educational institutions. A number of those who called were graduates who were either employed by government, or were following their respective professions. Lawyer, doctor, teacher, and government employee have come to see me. These men are of many minds. They may be grouped into two main divisions, the Unconvinced, and the Convinced.

Under the Unconvinced, we find the following four classes: 1. The Indifferent. 2. The Hostile. 3. The Honest Inquirer. 4. The Partially Convinced.

1. The Indifferent.—This class is the largest. An Indian Christian Professor, S. Satthianadhan, M. A., LL. B., says: "The one sole ambition of an educated Hindu is 'to get on' in life by securing the best paid government post within his reach. As a consequence we have a great deal of apathy and indifference characterizing the majority of the educated classes. Mere secular educa-

tion, therefore, has not been an unmixed good. If my practical acquaintance with young India has convinced me of anything, it is that education is the last thing with which to regenerate India. The educated Hindu no longer opposes Christianity; he patronizes it. He tells you that he admires and reveres the character of Christ, and that, if needed, he is ready to give our Lord and Master a place in his pantheon. The greatest obstacle at present to Christian progress in India is, therefore, the apathy and indifference that characterize the educated classes. There would be greater hope for Christianity in India, if there was more downright earnest opposition to Christianity from the educated classes."

A *Babu* applied to me one day for help in securing an appointment. I refused. He then asked to read the Bible with me. I told him that his motives in reading the Bible must be spiritual, and that he must not come to the study in the hope that ultimately he would secure a good government position. He began and continued coming, despite the fact that he was assured that he could expect no temporal help. When we had read together twenty-one chapters of St. Matthew's Gospel, it was evident that he could not shake off the truth learned. He seemed much impressed by the solemn words which I spoke to him upon the reading of the 22d chapter of St. Matthew. When I left Calcutta he wrote me of continued interest.

Out of all who have come, very few have sought financial help. After a few interviews with the indifferent, they will, if not convinced, either stop coming or pass into the second class, the hostile.

2. The Hostile.—Two men of the first class came and asked me to speak of my travels. I did so by telling of the missionary movement

among the American colleges I had visited. One came again, much to my surprise, and asked me to speak about my travels in Denmark. I told him of my meetings in Copenhagen, of the deep religious interest shown by members of the aristocracy and by students. I spoke of the Danish students who had consecrated their lives to Christ's service in foreign lands. The next time I saw this man he was bitterly hostile to Christianity, even to the point of defending the Bhagavad Gita vehemently. Instead of arguing, I read to him from Justice Telang's *Introduction to the Bhagavad Gita*, which shows that the Krishna of the Gita is inconsistent in his statements. Justice Telang lived and died an orthodox Hindu. Then I pressed home the claims of Christ.

One day after arguing earnestly in favor of Hinduism, he said, "Let us read the life of Christ. Which is the shortest Gospel?" I replied, "St. Mark." Since then we had about thirty earnest interviews. At times A——'s hostility was painful, especially when Mrs. Annie Besant was in Calcutta. But he continued to come, and I continued to give to him God's Word. That the hostile class is not hopeless will be seen by an interview which I will relate.

One day, after reading from St. Mark's Gospel, I prayed. A—— seemed deeply moved. He said, "When you pray do you imagine Christ before you as he was on the cross, or preaching on the *maidan* (public park), or as rising from the dead?" He continued, "I have made resolves to be good and then I have broken them by lying. After having fallen into sin I was so ashamed that I could not draw near again to God in prayer. Once, when young, I was in trouble, and I vowed to God that I would never touch meat again." "But," he added, in a discouraged tone, "I have broken these vows."

I said, "You cannot carry out good resolutions in your own strength. If Christ is allowed to enter your heart, you will be kept by Him."

"I do not understand this," was the reply; "for some missionaries sin grievously. Why are they not kept?"

"Both a babe and a man have life. The former creeps on the ground and gets soiled; the latter walks erect and keeps clean. Give the child time to grow. Those who, as you say, sin so grievously, are only babes in Christ."

Up to the very last of our stay he came to see me, and before my final departure from Bengal we had an earnest interview. After having met the arguments which he again brought up in defence of Hinduism, I spoke of Christ and his words, and said, "You must remember that the words I speak to you are not my words. It is He with whom you have to deal, and not me."

He looked at me very strangely, and said, "I do not know why we are coming to you; for you oppose our religion and talk only about Christ. But we are coming. I do not know why."

For fifteen months he continued to visit me. *Outwardly* he is still hostile to Christianity. This man has taken his examination for the B. A. For a man of his force and character, there will doubtless be a position of far-reaching influence among his countrymen awaiting him. Notwithstanding his personal prejudice against Christianity and my uncompromising exposure of Hinduism, he was driven under the constraining influence of the Holy Spirit to follow me up; and I confidently expect that God will continue to trouble him until he finds rest in One who said, "Let not your heart be troubled: ye believe in God, *believe also in me.*"

3. The Honest Inquirer.—Various providences, such as the loss of a loved one, or a

severe illness, drive men out of the hostile class into the class of honest inquirers. One morning, a man who had had a severe attack of fever and who had lost two relatives by death, came to me in great excitement with the questions: "Where is hell?" "What will become of those who die without hearing about Christ?" to which I replied, "Leave your cousins with God who is both just and merciful; but make sure of your own salvation."

Shortly after this episode a student came to me in great trouble: a few days before his wife had died; to-day he had heard of the death of a dear uncle. His earnestness seemed evident as he knelt by my side in prayer.

Frequently men are awakened to honest inquiry by an address. A fourth-year Mohammedan student came to see me after hearing an address which I had delivered. His questions on the Divinity of our Lord and on the Trinity were fair-minded, and his conduct was courteous. He gave me the impression of a man in search after truth.

4. The Partially Convinced.—Among honest inquirers, I have found those who place Christ on the same platform with Krishna, and those, on the other hand, who regard Jesus as superior to all teachers, including the Hindu Avatars, but yet as not divine.

Receiving a note from a student in the graduating class of a mission college saying that he was a heathen Hindu and had much admiration for his own religion, I invited him to call to see me. He came with a student from a Hindu college. They attacked missionaries, and, in defence of their position, quoted the words of a missionary who said to a room full of students: "If Krishna were here to-day, he would be locked up in Ali-pore jail." "Sir, such remarks alienate us."

I preached Christ to them, instead of criticising their gods. They could not see the necessity of the Incarnation and Atonement. A few days after, he brought me the Moha-Mudgara of Sankara Acharaya. I asked, "What does Hinduism lay down as essential to salvation?" Not receiving any answer, I spoke to him of the superiority of Christianity over Hinduism.

"Ah, I see," he replied, a little scornfully, "you can sin as much as you like, and yet God will save you?"

"No," I replied, "we cannot. Repentance must precede salvation; John the Baptist, St. Peter, and the Lord Jesus all emphasize the necessity of repentance."

"In those days cometh John the Baptist . . . saying, Repent ye; for the kingdom of heaven is at hand." "Repent ye therefore, and turn again, that your sins may be blotted out." "Except ye repent, ye shall all likewise perish."

He replied, "Then you are saved by works, that is, by repentance?"

"Listen to me," I said, "and I will clear away the misapprehension in your mind: A physician refuses to undertake a case unless the patient promise to lead a life of correct moral habits. When the patient has ceased the violation of nature's laws, he receives medicine, and in due time he is cured. What cured him?"

"The physician," was the prompt reply.

"Who has cured me? Jesus. But before he undertook the case," I went on to say, "repentance was necessary on my part." I then spoke to him of the Atonement.

A few days later he brought to me Babu Keshub Chunder Sen's views on the divinity of Christ. When I proved from the Bible that Jesus claimed equality with the Father, he said that a great man in India lost himself so much in God

that he claimed identity with God. Afterward he told his followers that he was mad when he made the claim !

I replied, "Christ maintained this claim throughout his ministry. He never retracted. He never told his disciples that it was a mistaken claim. Hence he must be God, or an arch-deceiver."

"But we do not like to speak so hard of the pure Christ as to call him a deceiver. He probably lost sight of self so much as to lose himself in God."

"That might be possible in India," I replied, "where pantheism prevails. Jesus was a Jew, and the Jews were severely monotheistic. The Jewish religion does not point to the loss of individuality ; but, on the contrary, it honors individuality and ennobles it."

"How do we know that the Gospels give us the exact words of Christ? The disciples may have misstated, or misunderstood Christ's sayings."

I replied : "His enemies as well as his disciples understood that Jesus claimed equality with the Father. He allowed men to worship him, a thing which none of his disciples allowed—a thing which even the angels did not allow." We continued the discussion about the divinity of Christ until he was silenced. He urged me to see P. C. Mozumdar who might better explain Keshub Chunder Sen's position.

When this young man called upon me the next time, he admitted that I had proved the divinity of Christ ; "But," said he, "I cannot understand it."

"You look," said I, "at the divinity of Christ as an outsider : I from within. You study the Sun of righteousness with closed eyes, by hearing lectures on spiritual astronomy ; I with open eyes.

I know that Jesus is divine, because my spiritual eyes are open to see him : I am saved."

"Our religion saves."

"Are you saved?"

"No. We are seeking salvation."

"I have found salvation," I answered. "Try my physician."

"We have not yet tried our own," he suggested.

"But Jesus claims to be the only physician for sin-sick souls, 'I am the way, and the truth, and the life : *no one cometh unto the Father, but by me.*' And if another Saviour is found, these words are not true, and Jesus is not divine."

"How are you saved?"

"By receiving Christ into my heart through faith, just as by opening the windows I receive light into my room. When he comes in, the darkness of sin departs."

"But where does free will come in?" was the rejoinder.

"In opening the windows of my soul," I said. "I know of a Christian *punkawalla* who had neither wealth, social position, nor learning; but he had the gift of eternal life, because he had taken Christ at his word and received the gift, while some of you wiser (?) men do not."

"But one must feel that he is a great sinner before he can submit to the physician," he added, quickly.

"Yes, but whether we feel much or little, the chief thing is to believe in the Physician and submit ourselves to him."

"If I follow Christ's moral teachings, will not that suffice?"

"No; for you must first have the strength to do so. We are dead through our trespasses and sins. We must have life before we can follow." I then spoke to him of the New Birth and true faith.

The next visit I found this man deeply impressed, but still in conflict with doubts. I said to him, "If I have eaten a fruit and declare it to be sweet, and you have not eaten it and declare it to be bitter, my testimony is worth more than yours. I have tried Christ; and I know that he saves! You have not tried him."

"But how can we try him?"

"By faith," I said. He seemed greatly moved during my prayer. During a subsequent conversation he said, "After talking with you, we said what miserable creatures we are! We say a thing to-day and break our word to-morrow. Your arguments are very strong. You have made us think; but yet we reverence Krishna more than Christ, and our temples more than your churches. This may be due to our traditional views." He passed successfully his B. A. examination and left Calcutta for his home. But we kept in touch by correspondence. He returned to Calcutta to study law and again came to see me. Just before we left Bengal he came with a tray full of sweetmeats for us. Mrs. Wilder and I were touched by this spontaneous and unusual exhibition of affection. In all these months he has never asked a temporal favor for himself, or for a friend. Where did we leave him? In this class. I believe that he regards Jesus as superior to all teachers and saviours; but he does not seem perfectly clear as to his divinity. It was very hard to leave him and others like him.

V

THE CONVINCED

THE students who believe in the divinity of Christ may be subdivided into three classes:

1. Convinced inquirers who shrink from baptism.

2. Believers who are legally minors.

3. Those who come out and are baptized.

1. **Convinced Inquirers who shrink from baptism.** Belief in Christ's divinity necessitates obedience; and obedience means baptism. Baptism involves bitter persecution and the loss of everything most precious. One day, in July, 1893, J—— came to see me. He was a real inquirer. Ignorance of Jesus yielded to admiration for him as the best of men. Admiration gave place to wonder as we studied the miracles. Wonder was followed by awe at his superhuman power. He was convinced of Christ's divinity. After reading to him passages in the Word on baptism, he admitted cowardice and said he would ponder the matter carefully. After an interval of four months he came to me again, sent as I believe in answer to prayer. He disappeared again for six months. He told me how miserable his disobedience had made him, and he acknowledged the necessity of receiving baptism. He prayed earnestly, asking forgiveness for sin. Upon rising from his knees he said, "Bring water to baptize me." Immediately I sent for an ordained missionary.

The missionary advised J—— to go straight back to his lodging-house, and live as a Christian among his fellow-students. This disappointed

me, for I felt that the boy should have had the sympathy from daily intercourse with Christian students. I had hoped that the missionary would give him accommodation for a time with Christian students until timidity had given way to boldness. Naturally the boy was frightened. The prospect of going right after baptism into the centre of persecution seemed to paralyze him. He disappeared for three months. But just before I left Calcutta we had a few words together on the street.

In a previous interview he said, "God has always answered my prayers; hence I have thought that he is not angry with me for not being baptized." I referred him to 2 Cor. xi. 14. He saw my point, and admitted that Satan had been deceiving him as "an angel of light." But he is not yet baptized.

N——, another man convinced of the necessity of baptism, told the following story:

"I went home to bring my wife to be baptized with me. After reaching home I became seriously ill. One day my wife said, 'If you give up all thoughts of becoming a Christian you will get well.' They were putting drugs into my medicine. I took no more of the medicine, and immediately became better. They then stole my cash box, so that I should be unable to purchase food, and should be compelled to eat what they set before me."

I have lost trace of this man; and I have no means of knowing whether my letters have reached him; nor can I tell whether he has been so drugged as to affect his reason. When we met he had a government position and an independent income; but the duplicity and devilish cunning of his family and his caste mates (he is a Brahman) have paralyzed him.

B——, another man, hesitated to be baptized

on the ground that his parents would become destitute. They could not allow him to remain home after he had lost caste, and he was their only support and comfort. We studied together Matthew vi. 24-34 and Mark i. 16-20. He was deeply impressed by the words "They left their father Zebedee in the boat . . . and went after him." It is peculiarly hard for these lads to forsake their parents. Family affection is as strong as iron.

Men belonging to this class usually quote the arguments employed by the Friends and the Salvation Army. A third-year student told me that already he was an outcast, and that he did not see the necessity for baptism. A week later he spoke more fully saying that Mark xvi. 16 meant the baptism of the Spirit! He then appealed to the attitude of the Salvation Army toward this sacrament.

I call to mind another student with whom I have had many interviews. He said that he could not see the necessity for baptism and added, "the Salvation Army does not baptize."

An unbaptized student in defending his disobedience, said: "Are not the Friends and the members of the Salvation Army Christians? If they do not regard baptism as essential, why should I regard it?"

Feeling that the leaders of the Army should know how the Army is quoted, I called upon Miss Lucy Booth, now Mrs. Booth-Hellborg, and stated the facts above given, kindly and prayerfully.

Receiving me most courteously, she said, "Baptism was binding in New Testament times only and is not binding now." She added, "If it were so important, God would have revealed its importance to my sainted mother, and to my good father!"

“But we have Christ’s own words, ‘He that believeth and is baptized shall be saved.’ What right have you to cut that sentence in two, and reject the words ‘and is baptized’?” Not receiving a satisfactory answer I continued to say, “Is it not rather a hazardous thing to reject entirely the plain teaching of Christ on baptism because of your parents’ interpretation? May I give you a parallel case, Miss Booth? Protestant Christians of all grades and shades of belief, irrespective of denomination, revere the memory of that man of God, Martin Luther, who was raised up of God to change the entire course of the spiritual and the political life of a nation. In Martin Luther’s addresses and sermons no marked concern about the evangelization of the heathen is disclosed. Martin Luther is, like all men, fallible. Suppose he claimed to be infallible in his teaching, would it not be rather a disastrous thing for Lutherans to ignore in practice the Lord’s command, ‘Go ye into all the world, and preach the Gospel to every creature’? Is it not rather a hazardous thing for the Army to reject entirely the plain teaching of Christ on baptism because of the private interpretation of your parents?”

Right here the officer in command of the Calcutta forces who was present, joined the discussion and said, “A red coat means baptism for the Army!”

“But Jesus said water not cloth,” I replied. Knowing him to be an Oxford man I referred him to the use of *Βαπτίζω* which he acknowledged implied the use of water.

Then turning to Miss Booth I said, “How do you interpret the words, ‘This do in remembrance of me’?”

She replied, “We must do all things in remembrance of Christ.”

“But Christ did not say, ‘do all things.’ He said ‘do this’; and the ‘this’ unmistakably refers to the bread and wine.”

I did not convince Miss Booth. I was inexpressibly pained to see her ignore the authority of the words of the Lord Jesus. I do not think that the Salvation Army leaders and sympathizers in Europe and America realize how seriously they injure Christ’s cause in India by disobeying his plain commands concerning Baptism and the Lord’s Supper. Missionaries in India are practically unanimous in the belief that Baptism is *the* test for educated Hindus. A *Babu* may cease worshipping idols; he may neglect the Hindu shastras and read the Bible. He may believe in Jesus and confess him openly by word of mouth. All this will not make an outcast of him. But the moment he is baptized, persecution begins—then, and then only, he is regarded as really a Christian by his Hindu friends.

2. Believers who are legally minors.—In August, 1893, I met two fine students from the City College. After our conversation was finished one said, “What shall we do now?” I replied, “You may read the papers.” I had a little reading-room for the *Babus*. He said to me, “You misunderstand me. What shall we do about Christianity? We believe in it.”

I referred him to Matt. x. 26–40 and to Acts ii. 38. I then prayed referring to the verse, “What shall it profit a man, if he shall gain the whole world, and lose his own soul.” After prayer, he said, “My brother in the graduating class has forbidden my coming here.”

His companion added, “My friends laugh at me for coming here. How can we be supported if we become Christians?” His friend said, “That is no matter.”

I spoke of God’s care for the sparrows, and said,

"He will take much greater care of his own children." A few days later one of these boys came alone and said, "I believe Christianity to be the true religion." We spoke of baptism.

He replied, "I am under age, only seventeen."

To make a long story short they both decided to be baptized. Very soon after the decision, one was forcibly removed, and the other's guardian wrote me, threatening legal proceedings. What could I do but pray?

P——, the elder of these lads, waited one day until his guardian had gone to his law class, then gave him the slip, and came to me. His prayer was very pathetic. I recall these words, "O Lord, my horse is falling, I cannot hold the reins. The night is dark, I cannot see the way." I spoke to him of the change in the Apostle Peter's character after Pentecost and the reception of the Holy Spirit, and sent a message to his companion whom he told me was sad and dispirited.

The following week M—— came, but two watchers accompanied him. One a Brahman, who was most conceited and argumentative, put to me these three questions:

"God made everything. Did He make sin?"

"Why did God say to Adam and Eve you must not eat of the tree? He knew everything. He knew that they would sin."

"God is everywhere: then is He in hell?"

The Holy Spirit helped me greatly in my replies; and the Brahman jailer seemed touched. In the presence of his jailers M—— boldly confessed the divinity of Christ.

Some months afterward, M—— told me that he had made arrangements for baptism, and that his brother had instantly removed him from Calcutta to his home and had kept him under watch. The Brahmans tried to drive Christian thoughts out of his mind, while his father refused to allow

him to become a Christian. He added, "Two years ago, I wrote my father through a missionary of my feelings toward Christianity. My father removed me at once from Calcutta and authorized the Brahman priests to beat me, which they did. At five A. M. I arose and read the Hindu shastras with the Brahmans until ten. After eating I was compelled again to read the shastras. If I am baptized I will be sent again to these priests who will do their utmost to make me give up Christianity. If I yield to their pressure I shall be a hypocrite."

The last time M—— came to see me, he said, "Will you keep me after baptism?"

"No," I said, "we cannot, since you are under age. If your people refuse to receive you, we will gladly take you in. But we cannot do an illegal thing by coming between a guardian and his ward." M—— promised to come daily to read with me; but I have not seen him again.

Evidently his friends have betrayed him into immorality to prevent his becoming a Christian; for last month P—— told me that M—— is now thoroughly depraved. Imagine what it would mean at home for a lad of sixteen to be thus tried. How many would stand the strain? To be baptized means to go right into the hands of those who had beaten him and who could drug him into the loss of reason. There is no escape from their clutches since he is a minor. To remain a Hindu means the gratification of every lust, and the satisfying of every appetite. Even relatives and friends fan the flames of passion and allure into sin.

Many weeks passed before I saw anything of P——. One day I was on the point of writing him, thinking that possibly the letter might not fall into his guardian's hands. But once more my wife and I went to God in earnest prayer to send P—— to us. Soon after he rushed in say-

ing, "I have no peace of mind. My guardian has forbidden my coming to this part of the city." In his prayer, he said, "Oh God, darkness surrounds me. Thou knowest that thou art dearer to me than father or mother. Thou hast said, 'He that loveth father or mother more than me is not worthy of me.' " A few weeks later, he prayed "Oh God, thou knowest I am surrounded by friends who are not my friends."

Six months after this prayer, P—— appeared with a very bright face. He wished to be baptized a few days later. We had a precious season of prayer together. I did not see him again for five months. Never have I had faith so tried as with these men! No reply came to letters that I sent to P——'s city and country addresses. I had no means of knowing whether he was dead or alive. All efforts to reach him through missionaries near his village failed. Finally, I found him through a native Christian student. We had an earnest interview just before my final departure from Calcutta. His brother had died and on his death-bed had urged him not to become a Christian and leave the parents who were dependent upon him. "When I think of baptism, the face of my dying brother haunts me. How can I go against his dying request? How can I leave the parents who are bereaved of their son, and who now look to me to fill the place of the dead?"

After warning him of the peril of putting any one before Christ, he said, "Tell Professor F—— that when I feel the courage I want him to baptize me."

3. Those who come out and are baptized.—After reading three weeks with a fine second-year student, he said, "I believe that Jesus is God. I pray to him in my difficulties. I have done everything he requires with the exception of baptism. Why does not Christ give us the faith?"

If we had faith, we would have courage to come out and confess him."

Several days later, he came to tell me that for three days he had not attended class because he was so exercised about his future. He had decided to become a Christian, but deferred baptism until his wife could become convinced. We read together Luke ix. 59-62. At a later interview he declared his purpose to confess Christ; but explained that if he were baptized now alone, that his wife would be a widow for life and would live a life of sadness. "Let me wait until she comes to me; she too will become a Christian." After an absence of two months, he came again, and offered a most earnest prayer telling God that he had forsaken all for Jesus, father and friends. Later I received the following letter:

"5th January, 1894.

"MY DEAR SIR:

"I have come to a fixed determination which is worded thus: My wife is not yet of age. She is now in her fourteenth year. A lawyer who lives in our neighborhood tells me that our females come of age when they complete their sixteenth year, so it is not at all practicable to bring her to Christ even if she is so inclined after I have been baptized. The moment after I am made a Christian the news reaches my mother-in-law and uncle-in-law, and they will not allow her to join me . . . though without me her life is a wretched and miserable one, the cruel superstition which has been laying a firm hold on Hindu minds from time immemorial will prevail on her. I do not wish to ruin a poor soul forever. Deprived of Christ, as well as her husband, she will no doubt become a contemptible creature and her life will become a continual midnight without the remotest prospect of dawn. To love man is to love Christ

or God. I should be kind unto her, otherwise I am no lover of Christ which I profess to be.

“The next question is, whether Christ is to be given up for her sake? No! by no means, not for ten thousand such wives. If she does not willingly come to Christ, I declare by all that is holy that I will make a legal separation from her. I do not love such a wife who does not love my Lord and Saviour. My mind tells me to wait a few days for her; so I have this day posted a letter to her which reads thus :

“ ‘MY DEAR WIFE:

“ ‘My heart is bent upon Christ, I wish to be baptized as soon as possible. As I know well that you love Christ as much as I do, I intend to bring you here very soon under some pretext, so that your mother and uncle may not suspect anything. Be sincere and speak the truth. I am in earnest. My mind will not change. If you really love Christ tell me plainly, for then I may bring you as soon as possible. I wait for an early reply.

“ ‘Your affectionate husband,

“ ‘H.’ ”

After weeks of prayer and entreaty, he at last succeeded in winning his wife. They came by train to Calcutta intending to be baptized. While on the way from the station to my house, some fellow-students stopped the carriage and asked him why he had brought his wife to Calcutta without informing them, and also where he was taking her. The pressure was too strong, the nervous strain too great. Seeing he was detected, he took his wife to her own relatives in the city.

After this episode came billows of trouble: his father died and his wife was removed from Calcutta to his own home, and he could not get her

away until the third funeral ceremony was finished, *i. e.*, for a month. I urged him to be baptized at once and then claim his wife. He replied, "My aunt and elder brother would at once communicate with her mother. All would tell her terrible stories about me, and keep her from me. I am firm as a rock and know more of Christ than she does. I can hold out for a month and then she will live with me, and we will be baptized together. How can she hold out against the entreaties of her friends? She is only fourteen years old!"

Poor fellow. There he stood before me, bare-foot and in garments of mourning. His worn face, sad eyes, trembling hand and hunted look showed how awful is the struggle through which these students must pass in forsaking all for Jesus.

One day he came in response to my letter. We urged him not to go home to play a double part, by being a Hindu externally and a Christian in his heart. We showed him that he could not serve two masters. Jesus must be first and all. He must be dearer even than the wife. He said, "I have given up for Christ, relatives, friends and the world. I cannot leave my wife." He prayed most earnestly for help. How awful was the crisis. As the clock was nearing midnight, he passed out into the darkness—darkness physical and darkness spiritual. Ere the door shut, he said, "I must pray over this two hours. If I feel it my duty to be baptized, I shall come to you during the night."

Five months passed. We went to Mussoorie and returned to Calcutta. My letters drew from him no reply. Our only power was prayer. Our only hold upon him was through God. At last he came, driven I believe by the Holy Spirit. His face had no joy, and his heart had no peace. He said, "I must become a Christian, or commit

suicide. I have felt ashamed to see missionaries. My friends say that the missionaries lie in telling me that I can get peace by becoming a Christian." I told him that his doubts were all due to disobedience.

But still he wavered. In a most solemn interview with him he told me that his agony of mind had been so great that one night he called out in his sleep to God for help. A student heard his cry and learned in subsequent conversation that H—— was drawn to Christianity. In order to divert his thoughts from Christianity and make him satisfied with Hinduism, this so-called friend handed him a copy of "The World's Parliament of Religions." "This," said H——, "was God's answer to my cry for help." He continued, "I see that the leading men in Europe and America point out truths in Hinduism and praise our religion. Why should I leave it?"

This young man having grown up a Hindu, and having heard of Hinduism from Hindus, had no special admiration for it. But the expurgated Hinduism of Max Müller and the sugar-coated Hinduism of "The Parliament of Religions" attracted him.

In the hundreds of personal interviews with educated Hindus *I have not found one helped by the Parliament of Religions*. I have found some who have been distinctly hindered by it.

Our hearts were so drawn out in sympathy for H—— that in August, 1897, I wrote to Dr. W. W. White who was working among students in Calcutta asking if he knew anything about the young man. September 15th Dr. White replied as follows:

"The last words of the last *Babu* with whom I have talked to-day were: 'Tell him (Mr. Wilder) your dear H—— has returned to Christ.' It is strange that so close together should be the com-

ing of your letter and the introduction of your old friend to me.

“He came for the first time about ten days ago. I have had a number of very close and most interesting interviews with him. We have prayed together several times. He is one of the rarest men I have met in India. He speaks of you and Mrs. Wilder in tenderest terms, and wished me to write telling you about him. He asked me this evening if you would know of his baptism before it should occur. . . .

“He goes home to-morrow to tell his family. The last obstacle was the fear he had that his family would starve between the time of his baptism and the time when he should secure a position. I am going to take him in here and give him some work and some instruction. There ought to be a fund for such times. God will show himself true I feel sure.

“The following is the substance of one of his prayers: ‘O Lord, open the path before me. Thou knowest how long I have wished to be baptized, and how many obstacles have been in the way. One by one these have been removed, and now only one little obstacle remains. Thou Lord canst remove this one. I am now a Hindu, Lord, and am supporting those dependent upon me. When I shall become a Christian, shall I be any the less under obligation to support them? Help me Lord to get a position so I may support them. Thou knowest, O merciful Father, how restless I have been. Open up the way before me for Jesus’ sake. Amen.’

“He is responsible for the support of twenty-two uncles and aunts and cousins, etc. . . . I want him to be a preacher, and a helper. I believe he will be a mighty power for God.”

November 3, Mr. J. C. White wrote me, “You will be delighted that H—— was baptized last

night. He wanted to be baptized in an American church, because of your influence over him, so it was at the Methodist Church, Mr. Warne performing the ceremony. It was most impressive throughout. His answers were very clear and firm. His statement before baptism of the trials he had had during eight years of trying to find God, was very interesting and told in a fine spirit. I think he is likely to prove a staunch Christian. He is going into a position at the Calcutta Boys' School and expects to continue to support his Hindu family of twenty-two, though even his wife has been, for the present at any rate, taken away from him."

Several months later came the message "H—— *Babu* is getting on very well, I think. His wife now wishes to be baptized; also his brother who was so much opposed at first."

I have tried thus faithfully and fully to show the almost insuperable obstacles which educated Hindus must face in confessing Christ. After the inertia of indifference gives way to investigation, hostility is naturally aroused against the religion of their conquerors. They say, why should we give up our ancestral faith and hoary traditions? Why should we surrender high caste privileges, and enter a religion in which there is no caste? And as honest inquiry succeeds hostility, there are many phases of doubt, and many intellectual difficulties. Intellectually it is difficult for a pantheistic mind to reason monotheistically. When Hinduism is left behind, many paths open before the *Babu*. Theosophy, agnosticism, atheism and all forms of scepticism open out before him. All these cults come from the West. Before the *Babu* accepts Christianity, he faces Rénan and Rousseau and Voltaire, and it may be Ingersoll, and worse than these he is confronted by New Hinduism.

What a temptation to turn back from inquiry

to one's ancestral faith which receives praise from Max Müller, and which is lauded at the "World's Parliament of Religions!" If he fights his way through all obstacles and approaches the goal of Christianity, friends direct him to the Brahmo Somaj, a half-way house, which claims to be a place of rest and deliverance from all dilemmas, and which is a resultant from the conflict between Hinduism and Christianity. Here baptism is not necessary. Here he can compromise. He can confess Christ with the mouth, and yet remain in the Hindu Somaj. Why be baptized and be cut off from all that heart holds dear? Why be baptized and risk the loss of life or reason by being drugged? If the Holy Spirit were not in Christianity, this religion would make no headway among the educated classes. But God is in it as we see by the conversions which have already taken place.

VI

IN THE DISTRICTS

NEAR Calcutta are several large towns in which there are many educated Bengalese who are glad to hear lectures in English. Invitations were received to spend a few days each in Krishnagar, Berhampore and Faridpur. I visited Faridpur which contains between 8,000 and 10,000 persons. For thirty-two years the South Australian Baptist Missionary Society has been laboring in this part of Bengal; and for sixteen years the field was worked by native evangelists. The workers of this society are the only foreign missionaries among at least 10,000,000 Bengalese.

Two hundred English-speaking natives were present to hear my first address which was delivered in the Melah Hall. At my second lecture the audience was somewhat diminished, because my words on "Sin" and on the "Divinity of Christ" had been sent home, and had made many uneasy. However, about one hundred English-speaking natives were present, including the head of the Government High School, the Sub-Judge, and several leading pleaders.

There was considerable applause when I alluded to the self-sacrifice of Christian students who had gone by hundreds from Europe and America to preach Christ in non-Christian lands. The Holy Spirit was present in power at both lectures. Eight men sought me out at the Mission House for private conversation; six of these were hopeful, and one, R——, was very near the kingdom.

Three months after my visit R—— decided to

be baptized. On the morning of the day fixed upon for baptism, a missionary wrote him a letter stating that arrangements had been made, and that they were ready to baptize him. This letter was intercepted by his wife who spread an alarm, and in a few minutes R—— was surrounded by a number of *Babus*. The missionaries waited until late in the afternoon for him; but receiving no news they went in search of him. Upon reaching his home, they found R—— surrounded by about a hundred men who were exerting their efforts to the utmost in order to prevent his taking the decisive step. The missionaries begged permission to speak to R—— and they were peremptorily refused. Even their request to pray for him was denied. But they kneeled under a plantain-tree, and in the face of manifest disapprobation, they commenced to pray. Instantly, the crowd of *Babus* with their walking sticks in hand rushed toward them shrieking, “Hori bol!” “Hori bol!” (Call on the god, Hori.)

Two or three of their group then brought up arguments from European and from American infidels. R—— calmly replied that he had considered these arguments, and that careful study had convinced him of their fallacy.

Several weeks passed after this exciting day, and R—— was not baptized.

Again and again I was urged to revisit Faridpur. A missionary wrote me as follows:

“We are all very anxious about R——. His delay about baptism is I fear dangerous. His wife’s hardness and her anticipations of sufferings upon being an outcast are his only excuses. He is utterly miserable in his soul and knows that he should be baptized. . . . There are other men in the town so stirred up by God’s Spirit that I feel you could be used there.”

When I revisited Faridpur the floods had begun

to rise and so much water surrounded the Melah Hall that we got our feet wet in getting to the place of meeting. During the rains the children are taken to school in boats. My subject was "God." One prominent *Babu* frequently interrupted me. One of his questions was: "How could God, who is infinite, become a man?" The Holy Spirit helped me in meeting these objections.

Though I asked him to question me further, and though he had two opportunities to hear me lecture again, he did not put in an appearance.

On a subsequent night, I spoke on "The Power of God." His power was felt. None interrupted. The words went home. R——'s attitude was touching. He is a man fifty-three years old. He receives a good salary as a clerk in a government office. Though he acknowledged that he should be baptized, the strong opposition of his wife and friends took the courage out of him.

In one of his letters to me, he wrote: "If I die without baptism, which I do not feel I will, do you think I shall go to hell? Oh do not say so. I have found my Jesus. I have found my Saviour. I have thrown myself entirely upon Him. Will He then renounce me and give me up to Satan? Do not say so. You wish that I may not get any rest until I obey God. I also wish the same thing and never pray for rest apart from baptism."

The news received about the time we left Calcutta, was as follows: "Poor R—— is miserable and ashamed at his own delay, still no nearer baptism, I fear. His wife is still terribly hard." Several months after this R—— wrote me, "I am really ashamed of myself and even here I very seldom see my Christian friends although my heart longs for them. My position is a very unenviable one, but you will not understand it. I

however feel within myself that we shall meet in heaven." R—— reminds me of the young man who ran to Jesus, and kneeled to Him and asked Him, "Good Master, what shall I do that I may inherit eternal life?" . . . and Jesus looking upon him loved him, and said unto him, "One thing thou lackest." . . . But his countenance fell and he went away sorrowful for he was unwilling to give up the "one thing."

VII

A STRONGHOLD OF BRAHMANISM

THE Poona district has a population of 1,067,800. Out of 1,191 towns and villages, 1,169 have no resident Christian, and very rarely are these visited by the messenger of the Gospel. Four-fifths of the population of this district are in villages. From these villages young Brahmans come into Poona City for study, and the time to evangelize them is before they disappear again into the district: even as the time to attack an enemy's forces is when they are moving through the narrow mountain pass, rather than when they are scattered over the broad plains. Poona is a student centre. In Poona are located the Deccan College, the College of Science, the Ferguson College, the Sassoon Medical School, and a number of high schools. Each year the government of the Bombay Presidency moves to Poona for the rainy season, and hundreds of Indian young men are employed as clerks in the various offices of government. These clerks have nearly all been students, and speak English. It has been estimated that there are 5,000 Indians in the city of Poona who speak English. From schools and colleges these young men pass out to wield a mighty influence over the ignorant masses. We doubt if there is any part of India where the student class is more powerful than in Western India. Elsewhere students lead intellectually and politically. Here they lead socially and religiously as well as intellectually and politically, since a very large majority are Brahmans. In the Poona district, the Brahmans outnumber the Mo-

hammedans. Though Poona has a population of only 160,000, yet it is the centre of orthodox Brahmanism in Western India, as Bombay is its commercial centre. The Poona Brahman is a synonym for bigotry, and the influence of his conservatism is felt throughout the Bombay Presidency. Regarding the evangelization of Western India, Poona must be regarded as the enemy's citadel.

Since the abandonment of the Free Church of Scotland Mission High School, no resident missionary at Poona has given his time exclusively to work amongst English-speaking Brahmans.

1. The Native Theatre.—In a native theatre in the heart of the city of Poona, we began a series of five consecutive meetings. There was a large attendance. The subjects of the addresses were as follows: "Sin," "Vedantism and Christianity," "The Reasonableness of the Atonement," "God," and "Religious Work in America." A good choir helped us with stirring Gospel hymns. My first address was upon "Sin." The second evening an Indian Christian spoke and aroused bitter opposition. "According to Vedantism," said the speaker, "the cat is god and the rat is god. When the cat eats the rat then god eats god." These words infuriated the Brahmans and a riot followed. We believe that as a rule it is better to preach the Gospel, and let the audience institute comparisons between Hinduism and Christianity. This incident shows what inflammable material we have to deal with. The next evening the highest gallery of the theatre was locked, policemen walked through the lower gallery to keep order, and two mounted British policemen guarded the street. Three nights we had a quiet and respectful hearing.

As a result of these meetings young men sought us out at our home to inquire about Jesus, and

about Christianity as a system. Some said, "We solemnly declare that we are willing to be legally, morally, and conscientiously bound to turn proselytes provided you convince us by arguments." The twenty-seven questions propounded by these students indicate their point of view, religiously, their mental calibre, and the obstacles to faith in the Saviour. Some of them are as follows :

- (1) Should we believe or think ?
- (2) Are we to be material or spiritual ?
- (3) Can we not be moral without God ?
- (4) What are the relations between Ethics, Theology, and Metaphysics ?
- (5) How are we to think about God, by revelation or by logic ?
- (6) Is there any necessary Creator, and is He personal ?
- (7) Can more undeniable opposing truths than one be possible ?
- (8) Is perfect justice consistent with mercy ?
- (9) Is man a free moral agent ?
- (10) Is human free will compatible with divine omnipotence ?
- (11) Did God make man, or did man make God ?
- (12) If Christ is the only Saviour, is not God partial in not seeing that all have a knowledge of Christ ?
- (13) Does God expect from us obedience and gratitude and other such human requirements ?
- (14) If there be divine government, can we be sure that it is conducted through such human institutions as justice and mercy, amounting to human perfection only ? Or, is the divine government only a medium through which we are governed by our own laws ? Is the medium so indispensable and important ?

2. The Student Hall.—At the last meeting in the theatre we distributed cards, inviting inquirers

to visit us at a building in the city which we had hired for this purpose. It is well situated ; in close proximity to the Tulsi Bagh Temple, and in the Brahman quarter of the city. The hall, which faces the street, would comfortably hold seventy-five men ; in an upper story of the building are three small connecting rooms where inquirers could be given personal interviews.

On the opening day, twenty called to see us. The next day we began a Bible class with the Gospel of St. John as a text-book. Twenty-three were present. The following day forty came, and I spoke upon the verse : " Behold the Lamb of God which taketh away the sin of the world." The next day sixty were present ; and this average was sustained for several weeks, in fact nearly as long as we occupied the hall. The class was held six days in each week. Day after day we kept our object steadily in view : To instruct these young men in the facts of Jesus' life ; to bring to bear upon them through the instrumentality of the Spirit the conviction of sin and that the divine Christ is the only Saviour from the penalty and power of sin.

We sought in every way to induce these young men to read the Scriptures. We did not as a rule give away Bibles, for we felt that a Bible was more appreciated when earned by the student himself. But we offered as a prize a New Testament to any one who would attend our class for a fortnight without an absence, and the Bible to any one who came regularly for three weeks. There were 108 men whose names were on our roll for competition. More Bibles were won than Testaments, since each one wanted the whole Bible. When we found an exceptionally earnest inquirer, we made an exception in his case and gave him a copy of the Word.

3. Days of Prayer.—It was felt desirable to

have a day set apart for unitedly waiting on God. The first of a series of days of prayer was held seventeen days after our arrival in Poona.

Only eternity can tell all the results following these days and all that they meant for us missionaries, and for the other Christian workers in Poona. They were held under the auspices of the Missionary Conference which is composed of the evangelical missionaries in Poona. Requests for prayer were sent in from other parts of India, for it was seen that God was with us at these times of waiting upon Him. At the close of one of these days we had a Gospel meeting in the Student Hall, and five Hindus rose to ask for prayer amid the jeers and threats of their fellow-students. One of these has since been baptized. The greatest hope of India's speedy evangelization lies in the fact that we Christian workers are giving more time to prayer and the study of God's Word.

4. Personal Interviews.—It would require a volume to hold them ! Shall I begin with a Mohammedan moonshee who came several times to see me ? He said, "I agree with you on all points but two, namely, the divinity of Christ, and Christ's sacrifice for man's sin. I cannot consider the death of Jesus as a sacrifice. He was accused, found guilty and condemned to die ; but his innocence is no proof that he died for men's sins. Many a person has been put to death unjustly, John the Baptist for instance, but his death cannot be regarded as a sacrifice. The Jewish sacrifices cannot be said to be types of Christ's sacrifice of Himself. In the case of Jesus there was no altar, no priest, no worshipper ; hence there is no resemblance between type and anti-type. God is averse to all sacrifice. 'Sacrifice and offering,' says David, 'thou didst not desire ; burnt offering and sin offering hast thou

not required.' If the God of love, as you called Him yesterday, requires a human sacrifice, what difference is there between Him and Moloch?" This educated and scholarly Moslem quoted from the Old Testament to show the unity of God, and his familiarity with the Bible was surprising, but he seems to be hardening his heart against the truth.

A Hindu student who had been to every one of our meetings, said, "we are like Nicodemus who came by night. We too are afraid." Another asked me why baptism is necessary, and requested me not to mention this conversation to any one. Before others he opposed us by asking trying questions, but we believe that he is an honest inquirer. He, like many others, leads a double life.

A student of the Poona Native Institution came to me one day with seventeen questions. I quote a few of these to indicate his line of thought :

(1) Why and in what particulars is Christianity superior to other religions in the world? Especially in what respects does it differ from Hinduism, and which of the two is better, and why?

(2) Is God merciful to sinners, or does He punish them for their sins and then love them?

(3) If the history of Christ was foretold and also known by the Jews, why should they deny Him as their God?

(4) What was the state of sinners before Christ's incarnation?

Two who are near the Kingdom asked me one day, "Is it right to be baptized if thereby we disobey parents, and make our wives widows for life?" The next day one of them said with a sigh, "There is nothing in common between Hinduism and Christianity. . . . If a man goes to hell will he remain there forever? Is Hinduism absolutely false?"

Another confessed his faith in Christ, and

asked if he could not obey Christ in every respect except baptism. "If I am baptized, it will bring me and others very much trouble. Can I not be baptized in my heart?" His sad face is still before me. For months I have tried to find him, but the only answer I get is that he has gone to his village. Probably his people will not let him return to Poona, lest he come out for Christ.

My library was of great service in this personal work. I often loaned out books to inquirers. "The Man Christ Jesus," by Mr. Speer; "Many Infallible Proofs," by Dr. Pierson; "Jesus of Nazareth," by Dr. Broadus; "Mackay of Uganda"; Keith's "Prophecy"; "How did Christianity Originate"; Philippians, Job, and Acts, of the Cambridge Bible Series, were all borrowed.

VIII

METHODS OF OPPOSITION

1. Removals.—Students who were manifesting special interest in Christianity began to disappear. With some it was a temporary, with others a permanent eclipse. One fine fellow wrote, “Yesterday when I left our Bible class, I went home. I was a little late. My guardian knew I attended your class. He was exceedingly angry with me and now he is not going to allow me to attend that class. Now, I think it is not proper on my part to go against the will of my guardian. . . . I shall tell you one day, of course privately, the reason of all this. . . . My parents live at my native village at a distance of nearly forty miles from this place. . . . I shall be your lifelong friend.” We met a few times and then he disappeared. I did not see him again for fifteen months.

2. Assault.—But the cloud of opposition did not burst until the first baptism occurred. B—— had for several years been under the influence of missionaries and had been fully instructed in the way of salvation before he ever came to the Student Hall. Upon his decision to be baptized, relatives tried to dissuade him. One offered him a good position over an estate ; another, who is Inspector of Schools, promised him a teachership if he would remain a Brahman. His mother pleaded with him to relinquish the mad idea of becoming a Christian. But he was baptized. Two days later, he asked me to allow him to give his testimony in the Student Hall. I was impressed by

his earnestness as he told the Brahmans of his purpose to follow Christ, even if they threatened to kill him. He was ridiculed, abused, kicked, and one went to the length of spitting in his face, a great indignity to one who two days before was a Brahman. Later he said, "I do not mind their kicking me, but it was hard to have them spit in my face." I comforted him with the words, "They spat upon him, and took the reed and smote him on the head." "A disciple is not above his master, nor a servant above his lord."

The next night the storm burst in greater fury. During the singing of a hymn, one cried out in honor of the god Gunpati. A large crowd gathered outside and tore up the Bibles of our students as they left the hall. On reaching the street, I remarked to the assemblage that there was a larger number outside than inside, and asked why they had gathered.

One replied, "We are advising students to keep away from your rooms. It is our duty to do so."

"From the beginning have we not said that none need come to us if unwilling to do so?"

"Yes," was the reply. Then one man was pushed in to me, and something was thrown past my face. I addressed the mob in Mahrathi, "You are doing nothing new. For 1800 years Christians have been persecuted. Our Guru said, 'Blessed are ye when men shall reproach you and persecute you. Rejoice and be exceeding glad; for great is your reward in heaven.' " The crowd was silent while I spoke, and one said, "We have nothing against you." I stood amongst them a little while, and then we left for our carriage. Again they broke out against us. One cried, "Break the tonga!" (carriage). Another struck the carriage with a stone.

The next day about fifty were present. After Mr. Moorhead's address a Mohammedan asked

me if it were true that a Brahman had been baptized. On my assenting, he shook hands with me saying, "I am glad!" The Brahmans present did not relish his remark. No love is wasted between Hindus and Mohammedans. Bitterness of feeling has increased since the Mohammedan riots. This Mohammedan rejoiced in the fact that there is one Brahman less. If the English were to leave India, no doubt the Hindus and Mohammedans would fly at each other's throats. In the meantime we found ourselves locked in the hall, and the crowd outside were throwing stones through the open window. About twenty students were locked in with us. We closed the shutters, and went to the third story to pray. One said, "Will your God drive away the mob?" "Yes, if He thinks best; but if God wants us to suffer, we are willing." A student climbed upon a table, crept through a trapdoor in the attic, felt his way to another trapdoor in the hope that he could pass through it into his own room. But this door was closed. There was no way to escape. After we had spent some time in prayer, the door to the hall was opened. Probably our coachman had managed to do it. We asked the Hindu students if they would go down into the street with us. They refused, saying that they feared the mob, and they besought us to bring the police to their help. So Mr. Moorhead, another missionary, and I started upon the novel expedition of bringing policemen to rescue Hindu students from their own fellow-students. As we drove off a shower of stones followed us, and I was struck, but not injured much. It was difficult to find a policeman. When we returned to the hall the crowd had disappeared. In answer to prayer men kept on coming, but some were frightened away, and others were forcibly kept away. However, about thirty came each evening.

3. Ejection.—Soon after B——'s baptism, the owner of the hall, a Brahman, turned us out. His hostility no doubt was increased since the one baptized is a relative of his. All were friendly to us until this baptism took place. We were told that this man is the first Poona Brahman who had been baptized in eighteen years.

My last address in this hall was upon "The Four Classes at the Cross": the Jews who crucified Christ, Pilate the coward, the soldiers who were indifferent, and the faithful disciples. Seldom has an audience given closer attention. It was hard to leave this hall which was the scene of much deep work done by the Spirit. The little rooms in the third story were also precious. Here we had personal talks with timid seekers who could not be overheard; and here we prayed for inquirers and with them. The heart struggles, the encouragements, even the persecutions endeared the place to us.

A new hall which we rented we found to be better adapted to our work than the old one; it is more central, and has healthier surroundings. It is owned by a European firm which does not turn us out because of baptisms. The manager has been told that the building will be burned down unless we leave. The large room will seat one hundred, and there is standing room for an additional fifty. The hearty coöperation of the missionaries in the station cheered us greatly. The ladies helped in the singing and the men in the speaking. Native Christians too have witnessed in this hall.

On leaving the hall one evening we found the crowds in the street bent upon troubling the new convert, but a mounted policeman dispersed them. As we drove along a Brahman lad, who had often come to see us, ran up and slipped two oranges into my hand. This act meant more than words;

it showed sympathy for us, and a drawing toward Him whom we serve. Five months later this Brahman was baptized.

4. Boycotts.—One night two men stood at the entrance to our hall, and forcibly kept back the students from entering. We prayed. A few nights later, the leader of the boycott sought me for a personal interview during which he said that after obstructing our work he had a dream. In this dream Jesus, our Guru, seemed to stand before him. And he was so moved by the sight that he has been urging men to enter the Student Hall. He told me that students whom he had asked to come would corroborate his statement. I asked why he had boycotted us. He replied that he was paid to do it. After this incident he came to our hall a few times but never again troubled us.

5. Press Attacks.—A leading Mahrathi paper warned parents to keep their sons away from our hall, because "The love of these missionaries is more dangerous than the sword of the Moham-medans." It might have said "The sword of the Spirit is more dangerous than the sword of Mohammed." Yet in answer to prayer students continued to come.

One day a Brahman student, B——, invited me to his home to cast the devil out of his brother. I went there twice and preached Christ. The sick lad sat to my right, and any moment I thought he might go off into a fit. This afflicted boy, the bigoted Brahman father, the proud elder brother (who had refused to enter the Student Hall), the relatives who claim to be Reformers, my friend B——, the dark room, the smells, the passers-by gazing at me through the door and windows, and the noisy children will not soon be forgotten. B—— came with great regularity to our meetings, and now he is dead. Did he look

to Christ, ere he passed away? Shall I meet him in the mansions above?

6. Discussions.—This was the favorite method of opposition. Older Brahmans endeavored to overthrow us in public discussions. One can understand better after these debates the words, “And they watched him, and sent forth spies which feigned themselves to be righteous, that they might take hold of his speech.” An Arya preacher came to Poona and tried to destroy the Lord’s work. First he argued, “Your Bible says, ‘They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them.’ Now will you drink poison?” God gave us love and patience which did more to disarm him than any cleverness in discussion. The audience seemed to feel that we really desired their eternal welfare and not merely a temporary triumph in debate. The Arya preacher never troubled us again with discussions. But his next move was to start rival preaching right in front of our hall. Some were drawn away from us, but others came. One said, “When I pass the Student Hall, I feel irresistibly drawn into it. It is almost impossible to keep away.” Then our Arya visitor made a new move. He entered our hall, and shouted twice, “Let all who are Hindus leave this place.” All but six fled. The next night however we had another good audience. Prayer upset every device of the Adversary.

We did not permit discussions after the Bible class lest the impressions made by God’s Word should be dissipated. But at other times we allowed them. Students, teachers, clerks and government pensioners have tried to overthrow us. The last public discussion held in our hall was with a Brahman who is about sixty years old. For two nights, we faced each other. There was an excellent spirit manifested; and he thanked us

publicly for our fairness in argument. In examining Hinduism, most of our discussions centred upon Krishna. In discussing the Bible our debates centred upon the Freedom of the Will, the Atonement, the Resurrection of Christ, and Sin.

We are convinced that straightforward expositions of the Scriptures make the deepest and most lasting impressions. Nicodemus, the Woman at the Well, the Prodigal Son, the Crucifixion, grip these men. We have presented the same Gospel narrative two or three evenings successively, and the interest of the audience has not flagged. It is a mistake to think that these men need profound philosophical addresses. They need rather the Word of God spoken 'not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that their faith should not stand in the wisdom of men, but in the power of God.'

A weekly meeting was held at our house to pray for this work among students. In addition there were frequent prayer meetings in our home and in the hall. The sustained interest and attention for a year and a half can only be explained by the volume of prayer in America, England and India. We never tried to attract men by speaking upon secular themes. We had no reading-room, nor social meetings, nor intellectual classes for these students.

IX

TRIALS

THE worker's trials do not consist so much in the separation from friends, in the climate, obstacles and environment, as in seeing inquirers step up to the line without crossing it. This is a severe test of faith. One whom we thought nearly ready for baptism was kept away from Poona for more than a year. Others of whom we had also great hopes we did not see for months.

In September, 1895, a Brahman student said to Mr. Moorhead, "Last night I was so happy that it was difficult to sleep. I have brought my best friend. Tell him what you told me yesterday; and read to him the verses which you read to me." The friend in a state of surprise at V——'s earnestness said, "V—— says, 'Believe, Believe'; but I do not know how to." V—— had found so much in Christ to attract him, that he wanted his friend to share his joy. Here are Philip and Nathanael over again! V—— and his friend brought another. These three not only came to our meetings, but also to our bungalow for evening prayers. For a time we had every reason to believe that these young men were fully convinced of the truth as it is in Jesus. They held off from the issue of confessing Christ by baptism on the plea that if baptized at once, their parents would cut off their support; and each one expected to matriculate a few weeks later; and since the certificate of matriculation is regarded as a passport to governmental favor, it was a serious thing to abandon preparation for

examination as they would be compelled to do if their support ceased, and they were obliged immediately to earn their daily bread. They declared to us their intention to be baptized at once, if we would promise to support them for the few intervening weeks before their matriculation examination. We did not think it right to accede to their request. But we told them that if they trusted Christ for salvation they should trust Him to supply all their need. But they shrank from the sacrifice, which seemed to them to involve the ruin of all earthly prospects. Subsequently, two passed the matriculation examination; but V—— failed. The two who passed were soon engrossed in their studies in a Hindu College. Occasionally they came to our meetings. Occasionally one of them was moved mightily by the appeals—moved even to tears. But the old love was lost. ‘The cares of college life and other things entering in choked the Word, and they became unfruitful.’

V—— was very regular in attending our Bible class; but he was habitually accompanied by one or two students from the College of Science who watched him and who opposed us. He seemed to be under their power. Soon V——’s heart began to harden. Christ was no longer *the* Saviour, but only *a* Saviour. V—— maintained that Krishna also is a Saviour. Infidel books were handed to him. One, by the London Theist, Voysey, impressed him greatly. I read with him Voysey’s attacks against the God of the Old Testament, and endeavored to show him the fallacy of his arguments. For a year V—— was very bitter against Christianity. But he kept on coming to our meetings. He interrupted the addresses, and we found it necessary to rebuke him for rudeness and opposition. Still he continued to come. We tried entreaty and warning, but all

seemed unavailing. Finally we ceased for a time pleading with him, and we pleaded more earnestly with God for him. Several of us united in a special season of prayer for him.

A fortnight after this meeting he said, "Two weeks ago, I could not rest. I went to a Hindu temple, but found no peace. I must give up the struggle and be baptized. I shall pay my bill at the boarding-house, remove my things, and come to you to be baptized." We praised God for answering prayer. He continued, "I have no money to pay my board bill, since my father's usual remittance is late in coming. When it comes, I shall repay you." To tell him to wait until his father's remittance came, would lead him to think that we doubted his honesty. Delay seemed dangerous. He might be carried off by his people, or drawn into sin. So I gave him the money sufficient to pay this bill and a few other small debts. The Rev. H. Grattan Guinness, D. D., of London, who was our guest at the time, also examined him, and approved of his baptism. Our hearts were full of joy. The time was set for the ceremony, and we waited for him at the church; but V—— failed to appear. He told us later that his friends had stopped him. He asked that a Christian might come to his rooms, and help him to get away. One went, and as they were packing V——'s things, the door opened. A Brahman saw what was taking place. An alarm was sounded, and a crowd assembled. We are glad that the Christian escaped with a whole skin. But V—— remained behind, and was watched more closely than ever. Two or three times he tried to escape with his things; but each time he failed because of the vigilance of his friends and his own timidity. I urged him to leave without his things. When the plague reached Poona, he fled, and we know not where

he is. We believe that he will confess Christ some day.

Shortly before we left Poona, three men came on three successive days and expressed a desire to be baptized, but they have not yet taken the step.

One day we heard of a boy in Poona who was confessing Christ boldly, and who said that he had learned about him in our Student Hall. We have no trace of him now.

X

JOYS

AMONG the first of our Brahman friends in Poona to be impressed by the Gospel was a student nineteen years old named J——. He was a tall, thoughtful-looking lad with a rather pensive expression. He had been deeply impressed by the words which he had either heard in the Student Hall, or had read in his own Bible, namely, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." In this boy's soul, the Spirit had created a thirst for the Living Water, even for Jesus Himself; and the more he read the Gospel of St. John the more convinced did he become that Jesus Christ is the only begotten of the Father, and that through Him, and Him alone is salvation to be obtained. One night after a meeting, he stopped our tonga on the way home and asked for an interview, and then darted into a dark alley. J—— lived with his brother, a well-to-do Brahman holding a clerkship. One day he communicated to a friend of his certain convictions about the truth of Christianity. In some way the facts were reported to the bigoted Brahman brother who, anticipating the impending disgrace of his brother's apostasy, upbraided J—— and turned him coatless out of doors. He found refuge that night in the home of a kind Indian Christian friend of ours.

Sometimes he joined us for evening prayers. We often spoke to him of the necessity of obedi-

ence to Christ, in confessing His name openly by baptism. He shrank from this step because it meant the loss of all things. But he found no comfort in being a believer secretly; and he oscillated to and fro between this position and the resolve to confess Christ openly before men. One day early in November he came to our bungalow in great anxiety of mind. He saw clearly his duty to be baptized, but grieved over his lack of courage and strength to face all that baptism involved. After a few words of counsel my sister gave to him the verse :

“Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Up to this time arguments and entreaties had failed; but the Word of God worked in him the courage and strength to obey God in his decision to confess Him before men. On November 26th, he decided to take this step; and he promised to return to us that night with all his things, and by obedience to God in receiving baptism, to break once and for all time with Hinduism.

At nine o'clock that evening a little company of Christian friends, Indian and European, assembled in a native church to witness J——'s baptism. He had not arrived. And so we engaged in prayer until a quarter past nine, and still he did not come. Half-past nine struck, and still he did not put in an appearance. We continued in prayer for another half hour and then dispersed to our homes.

The next day he sent us word that the night before he had removed his belongings into a carriage and was on his way from the city to the camp where our bungalow is situated, when some influential natives stopped the carriage, drove him

back and locked him up all night. At the time of writing this note he was under guard. At this juncture, and in my own absence from Poona, Mr. Moorhead was advised to secure a writ from a magistrate, and to demand the young man's release. But there seemed a better way to accomplish the end in view. The young man's detention vividly recalled Peter's imprisonment by Herod. Some of the friends who had assembled at the native church to witness his baptism reassembled at our bungalow, where the narrative of Peter's deliverance in the twelfth chapter of Acts was read, and prayer was offered for J——'s release.

The next morning as one of the family had occasion to leave the bungalow early, J—— was seen coming up the road. His watchers, he said, had suddenly relented, and we knew the reason why.

Again he was on the point of baptism, and again he was prevented by friends, or his own fears. His people got him away from Poona, by writing that his brother was ill. It took him some time to reach the village, and then they conveyed him to another village to see a relative invested with the sacred Brahmanical thread. After a time he returned to Poona expressing his firm faith in Christ and his purpose to be baptized. In the Student Hall he asked for prayer in spite of the ridicule and threats of his fellow-students; but baptism was still postponed. People in Christian lands do not know what it means for a Brahman to take this step. The struggle is awful. Again he expressed a purpose to be baptized. Again several Christians assembled to witness the ceremony, and again we were disappointed. Some thought that he was deceiving us and that he had no intention of being baptized; but a few of us kept on praying and believing.

For several days he was in my house with another Brahman lad who also desired baptism. A Brahman Christian looked after his physical food, and Miss Bernard of the Church of Scotland Mission and my wife helped me to give him spiritual food. Those were blessed days—days of walking by faith and not by sight. We felt our utter helplessness, and God gave us patience to work on with the timid, fearful, hesitating young man. Already he had been stoned for believing in Christ ; on his forehead where formerly he bore the paint mark of heathenism he now was bearing the mark of Jesus (Gal. vi. 17), the cut made by a stone. If he had suffered thus before baptism, what might he not expect after baptism !

Finally his mind was made up. He wished to take the decisive step when our little Elizabeth and his Brahman friend K—— would be baptized. He accompanied my wife to the front seat in the church and saw the others baptized, but again hesitated. We did not urge him. As we were leaving Poona the next day, he came to the railway station, and slipped into my hand a note which read as follows : “ Though I was afraid yesterday, I am sure God will give you blessing at a certain time, and I hope God will never let me go back, and I request you to keep these words and not to forget them.” The next Sabbath he was baptized.

It is comparatively easy to get Hindus to rise up in meetings, and ask to be prayed for ; but it is very difficult for them to be baptized ! J—— planned to be baptized November 26 ; he was baptized March 15, nearly four months after. I can mention ten others in Poona who have expressed a purpose to be baptized, and only one of these has as yet taken the step.

Shortly after his baptism, J—— was discovered

by his fellow-students who often came to his room to trouble him. He lost his cap, was beaten, and at midnight he was taken to the home of a Brahman LL. B. where everything possible was done to make him return to Hinduism. His brother promised him support if he would go to their village. The pressure was great and the backward pull terrible. After a few weeks we decided to send him to a Mission School in another city until the storm of persecution had blown over. He reached the city, became lonely and discouraged and then fell ill. So he started to return to us. On the return journey a relative saw him on the train and carried him off to Nasik, a place always sacred, and doubly sacred that year because of the festival which takes place only once in twelve years. Poor J—— was surrounded by Brahmans of the Brahmans whose livelihood depended upon loyalty to Hinduism, and whose wrath was unbounded upon learning that a Brahman had been baptized. J—— wrote about his capture, and that it would do no good to follow him and attempt a rescue. "But prayer was made earnestly . . . unto God for him."

Later on the post brought the following from a distant town: "Very sorry to write that my friend Mr. J—— died. You will be sorry to hear this, but we are glad, because he left our religion and stuck to another religion, he being a high caste Brahman, etc." Again we went to our knees. At last the dear fellow managed to escape and turned up in Poona, but ill. Words cannot describe the joy with which we welcomed him home. We gave him a room next to my study that he might not again be carried away. For some months he worked as an apprentice in an office of the Finance Department of Government, in which department

he now holds a salaried position. My wife and Mr. Moorhead helped him much in Bible Study. His prayers were most simple and sincere.

August 30th, 1895, I entered in my book of prayer the name of a Brahman lad, C——, for whom I felt led to intercede. November 27, 1898, our prayers were answered. We shall let the young man tell his own story. He has written to me as follows: "I think that it is my duty to let you know the fruit of a seed which you had sown in my heart which was in darkness at that time. I remember when I was in Poona I was attending your Bible class regularly and you and Mr. Moorhead gave me a copy of the Bible for attending your class for eighteen days. Then for some months I was not coming to the class because of my parents' strict orders. Then I began to go to Mr. Bailey's house and not to the Hall. I studied for some months with Mr. Bailey. I came to Bombay last year for my University School final examination and last January got a position as clerk in the Municipality by my uncle. When I came to Bombay I asked Mr. Bailey to introduce me to one of his friends so that I might read the Holy Book with him. He introduced me to Mr. Anderson. At last having studied for so many days I believed in our Lord and I was baptized the 27th of November, 1898. . . . After my baptism up to this date I have been suffering a great deal, but I am sure that this storm will go in a few days. I hope that you will try to see me when you will come to India. Will you please write me a reply and some words of advice. I am sure that you are the man that sowed the seed of Christianity in my heart, etc."

Mr. T. A. Bailey, who has been carrying on the student work in Poona during my absence, writes of this lad, "He seems to be very true and

is living a consistent Christian life." "One planted, another watered; but God gave the increase."

Though the work among India's students is a difficult one there is much to encourage. The first Indian lady graduates in arts, medicine and law were Christians. In the Madras Presidency, where Christians are one in forty of the population, one out of every twelve college graduates is a Christian. It is estimated that out of every six converts in India one comes from a higher caste or class. These results can be explained only by the power of God when we consider the paucity of Christian workers and the might of Hinduism which holds the higher classes in the iron grip of caste and custom. But mere numbers cannot measure the triumphs of Christianity. God's truth has penetrated beyond this numerical horizon into the thought life of many more thousands of educated Hindus.

GLOSSARY

ARYA PREACHER,—a preacher of the Arya Somaj, which claims to have found out the true religion of the Aryas.

AVATAR,—a descent, as of the deity into incarnate existence, or of the soul into cosmic life; incarnation.

BABU,—a polite form of address to a gentleman or person of distinction, such as SIR or MR.

BAZAAR,—an Oriental market-place or range of shops, often including a street or series of streets, sometimes under a common roof.

BHAGAVAD GITA,—a philosophical poem which forms a part of the Mahabharata.

BRAHMAN,—a member of the first of the four castes of India; the sacerdotal class.

BRAHMANISM,—the religious and social system of the Brahmans.

BRAHMO SOMAJ,—a religious and reformatory society in India established during the present century by Ram Mohun Roy and his successor, Keshub Chunder Sen.

BUNGALOW,—a house, usually one storied, tiled or thatched, and surrounded by verandas.

CADI,—among the Turks, Persians, Arabs, etc., a chief judge or magistrate; usually over a town or village.

CASTE,—one of the hereditary classes into which society is divided in Hindustan by the religious laws of Brahmanism; also the principle or custom of this division.

GHARRY,—a wheeled vehicle; a cart or carriage.

GURU,—a spiritual and religious preceptor.

HINDUISM,—Brahmanism modified by admixture with Buddhism and other Indian beliefs and philosophies and in various forms embraced by the masses of the Hindu population.

JAINISM,—a religious system held by large numbers of non-Brahmanical Hindus. Jainism resembles Buddhism in its moral code, denies the divine origin of the Vedas, but holds some doctrines in common with the Brahmans. The distinctive feature of the system is worship of sages or saints.

KRISHNA,—a modern Hindu deity, the most celebrated hero among all deities. Krishna appears prominently in the great epic, the Mahabharata, especially in the Bhagavad Gita.

MAHRATHI,—the language of the Mahrattas.

MAIDAN,—a public plaza or parade ground; hence an open space.

MAYA,—the personified active will of the creator; illusion personified as a celestial maiden taking the place of the older Avidya or nescience.

MELAH,—a fair; a gathering of Hindus, partly for religious purposes and partly for trade, often attended by vast numbers.

MOONSHEE,—a teacher, especially a Mohammedan teacher of languages; an interpreter; also a secretary.

PRATHANA SOMAJ,—a religious and reformatory society in India somewhat similar to the Brahmo Somaj.

PUNKAWALLA,—the servant who pulls the large screen-like fan swung from the ceiling and moved to cool a room.

RIG VEDA,—the first and most important of the Vedas.

RISHIS,—certain holy men who were the seers and hearers of the eternal voice that communicated the Veda from Brahman to mankind.

SAKTA,—a worshipper of a Sakti, representing the female principle and held as the wife of a deity Brahma, Vishnu or Siva, especially of that one of the Saktis who, under various names, was the wife of Siva.

SAKYA-MUNI,—the monk of the family of the Sakyas. Sakya is the family name of Buddha.

SANHARA-ACHARYA,—a Malabar Brahman of the Saiva sect and Vedanta school of philosophy.

SANSKRIT,—the ancient and classical language preserved in the Hindu sacred writings, belonging to the Indic class of the southern division of Aryan languages.

SHASTRA,—a collection of laws or teachings; specifically the Brahmanical institutes of laws, letters and religion, including the four Vedas, the six Vedanga, the body of the law and the six sacred books of philosophy.

SIKHISM,—the creed and practices of the Sikhs as taught in the “Adi-Granth” or Sikh scriptures. It is a pantheistic system, combining the teaching of the Persian Sufis with those of Hinduism; rejecting caste, and enjoining purity of life.

SIVAITE,—devoted to the worship of Siva; one who is a follower and worshipper of Siva, who is the deity in the character of destroyer.

SOMAJ,—an assembly of worshippers; a congregation.

SUDRA,—a member of the fourth and lowest of the Hindu castes; believed to represent an indigenous conquered, non-Aryan race.

SUTTEE,—a former custom requiring a Hindu widow to immolate herself on the funeral pyre of her husband; also the widow so immolated.

TONGA,—a light two-wheeled cart for four persons.

TULSI,—the holy basil of the Hindus.

UPANISHAD,—literally a philosophical treatise; one of the treatises forming the third division of the Vedas; attached to the Brahman, a portion, and forming part of the Sruti or revealed word.

VAIDYA,—one of the caste of hereditary physicians.

VEDAS,—the four holy books, or collection of hymns, of the Hindus.

VEDANTISM,—the system of the Vedanta; Hindu pantheism.

VEDIC,—of or pertaining to the Vedas.



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